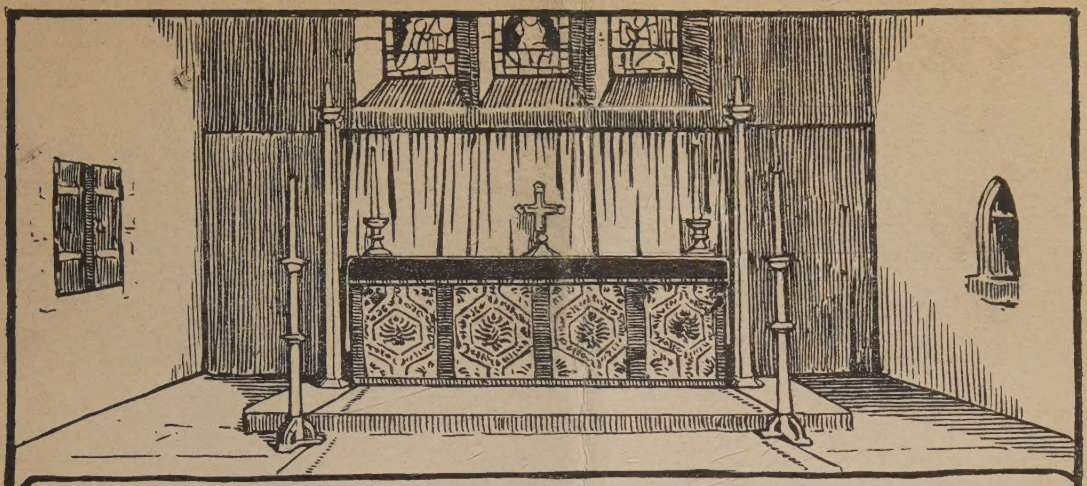
J.W. Fitts



THE ENGLISH CATHOLIC

Quarterly Gazette of the Anglican Society.

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Autumn, 1931.

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The Anglican Society.

THE OBJECTS OF THE SOCIETY ARE:

1.—To promote and preserve the Catholic Faith in strict accordance with the principles laid down by the Book of Common Prayer.

2.—To study and appreciate the English use.

3.—To discuss Ceremonial and Art generally as adjuncts to worship.

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All who are in sympathy with the objects of the Society are invited to communicate with the General Secretary at the above address.

THE ENGLISH CATHOLIC.

The Quarterly Gazette of the Anglican Society.

AUTUMN, 1931. **Vol. 4, No. 14.**

EDITORIAL.

This issue of the *English Catholic* is delayed in publication and not so large as usual. We hope our readers will not regard this as an omen of worse things to come. It is certain that greater support for our Quarterly is necessary both from members of the Society in the form of contributions, correspondence, notes, etc., and also from the general reading public.

We hope to make this the organ of the Society and its work in a more real sense—but for this we must appeal to members to use it. We think we can say that we have been able to maintain a high standard in the articles we print ; but the thoughts and ideas and doings of members and branches—odd notes and comments—by which our scattered members can reach each other and show to the outside reader that the Anglican Society is aiming at something important and really doing something important—all this rarely appears in the pages of the *English Catholic*.

The Editorial, therefore, appeals to the Anglican Society to *use* their Quarterly—make it the quarterly sorting-house of ideas and proposals and needs. If anything occurs to you, if you meet with anything or have achieved anything or think of anything that you think might interest your fellow members, write to the *English Catholic*. The Editorial can promise to respond to such movements and we shall do our best to make this Quarterly what we are convinced is its only *raison d'être*. We shall, of course, continue to include the kind of articles we have hitherto had—for such series as those of the Rev. V. L. Johnstone and Mr. F. E. Howard have done much to attract the *English Catholic* to the general public. But we cannot afford to continue publication of this Quarterly unless we bring more of the Society itself into it.

We have several new schemes on foot and have a number of promises of valuable contributions for future issues. We have planned to make the Winter number larger than usual (we are looking forward to two articles dealing with doctrinal subjects)—but more than anything else we want the support of the Society, in the way we have suggested above. With that, too, we shall never again have to apologize for an unfortunate delay in publication, as we fear we owe it to our readers to do this issue.

CHAIRMAN'S NOTES.

It is proposed to make a determined effort in the coming months to bring the aims of the Society to the knowledge of a much wider circle of churchpeople than is aware of its purpose at present.

It is hoped to do this, partly by meetings, partly by increasing the circulation of this Quarterly, and partly by calling upon our members to make greater personal efforts to interest sympathetic friends.

In view of a proposal to hold regional meetings, the programme of the Annual General Meeting will this year be restricted to one day, Tuesday, October 20th. The Meetings will be held in St. John's, Red Lion Square, Church House. I hope that all members will note this date and endeavour to be present.

The meeting proposed to be held in Chester will take place early in the new year instead of in September as was originally intended.

Full notice of these meetings will be given in due course.

It is probable that another meeting will also be held shortly in Oxford.

The work of the Society is greatly hindered through lack of funds, and the circulation of this Quarterly is not yet large enough to relieve the Treasurer of anxiety. Even the postage accounts are far heavier than is generally understood. If, then, the Society is to make the progress we should wish, it is necessary for me to remind any members who have not yet paid their annual subscriptions of the great inconvenience caused thereby. Any kind of annual budget is, of course, at present impossible.

At the same time I should wish to thank all those who have sent donations, whether large or small. Cheques and postal orders should be made payable to B. T. W. Biggs, Esq., and sent to him at Kingsley Rectory, Stoke-on-Trent.

I want to make an appeal to all who read this Quarterly and approve its principles, but do not belong to the Society.

Reluctance to join Societies is very natural, but if the principles of the Anglican Society are such as commend themselves to you, will you not join with us and give your active support to the efforts we make to promote their acceptance? There is no other Society whose objects are identical with ours, or as comprehensive.

H. Adeane Byard.

SOME GREAT ENGLISH CHURCHMEN. V. GEORGE HERBERT.

I.

From the surging mass of London folk hissing a venerable archbishop to his death on a public scaffold, we pass to the peace of a Wiltshire countryside. For while Laud laboured for the faith as he understood it in Court and Council, in the full glare of what his predecessor Parker once described as "great theatrical audiences," George Herbert stands for ever as the type and model of the English Catholic country parson. Hooker too was a country parson, but he was primarily a theologian and a writer of immortal prose. Lancelot Andrewes radiated the same gentleness and scholarly grace, but he laboured like Laud in high places, the spiritual guide of kings and princes. Herbert's brief ministry was wholly set in the countryside; and the picture we shall always associate with his name is that prototype of Millet's "L'Angelus," the ploughman resting for a moment from his labours in the field, at 4 o'clock on a long summer afternoon, when Mr. Herbert's saint's bell rang for prayers.

II.

But George Herbert was no countryman by birth or breeding. He was born into a knightly family in the castle of Montgomery in the year 1593, the fifth of seven brothers, the eldest of whom became the famous "father of Deism," the learned Lord Herbert of Cherbury. George was sent to Westminster School and thence to Trinity College, Cambridge, where he graduated in 1611 and became a Fellow of his College four years later. A brilliant intellect, gay clothes, and a scintillating wit marked him out for popularity and quick preferment. As Public Orator, in 1619, he came at once to King James' notice by the gracious letter in which he acknowledged the latest product of royal pedantry, the work entitled "Basilikon Doron;" and he was particularly invited to attend the King on his numerous visits to Royston and Newmarket, invitations which provided excellent opportunities of cultivating the valuable friendship of such men as Francis Bacon and Lancelot Andrewes. With several languages at his command, he had high hopes of winning a distinguished post overseas. His official duties at Cambridge were largely carried out by a deputy, and but for his mother's earnest wish that he should retain the Oratorship, he would have left the University entirely and lived on his sinecure of £120 a year and his fellowship allowance at Court and abroad.

But the natural course of his career as a young man of wit and fashion was suddenly checked. Broken health forced him into retirement; the death of King James in 1625 ended his "court hopes"; and the death of his mother two years later at last enabled him to relinquish the Oratorship of his University. One of his five poems entitled "Affliction" indicates this turning point in his life:

"Whereas my birth and spirit rather took
The way that takes the town,
Thou didst betray me to a lingering book,
And wrap me in a gown.
I was entangled in a world of strife,
Before I had the power to change my life."

In fact, he resolved to renounce the "painted pleasures of a court life," and to seek Holy Orders. Within a year he was made Deacon, and in 1626 received the prebend of Layton Ecclesia in Huntingdonshire, where he rebuilt the Church at the expense of himself and some of his wealthy friends. Ill-health still dogged his footsteps, however. "Ashar p quotidian ague" forced him once more into a year's retirement in 1629, and once more his "affliction" marked a crisis in his life. For he emerged from his Wiltshire retreat the following year to marry, enter the priesthood, and begin the three years' ministry where his real

life's work was accomplished, as Rector of Bemerton, near Salisbury. It was a step not lightly undertaken: he prepared himself with infinite pains and self-questioning, and it finally required none other than Laud himself to put a stop to his doubts and hestitations. As Izaak Walton quaintly puts it, "And the bishop did the next day so convince Mr. Herbert that the refusal of it was a sin, that a tailor was sent for to come speedily from Salisbury to Wilton to take measure, and make him canonical clothes against next day; which the tailor did . . ."

III.

And so George Herbert came to Bemerton and tended his flock and wrote "The Priest to the Temple, or the Country Parson." Motor cars and bungalows and the Soviet system may in time revolutionize and destroy the country village as Herbert knew it, but pastoral energy and the individual approach to the human soul are spiritual factors that can never pass away. For that reason "The Country Parson" will never grow out of date, and Walton's judgement that "that country parson that can spare twelve pence and yet wants it is scarce excusable" is both a suitable text for every diocesan magazine and, in these days of second-hand bookshops, a literally accurate statement.

Its thirty-seven little chapters deal with every aspect of the parson's life and deportment, his home, his prayers, his preaching, and his private character. Some few of his admonitions will make us smile, as when "The Parson's Completeness" includes not only a knowledge of Law but of Medicine, the cultivation of suitable herbs in the garden, "for homebred medicines are both more easy for the Parson's purse, and more familiar for all men's bodies." Again, many of the chapters give us valuable glimpses of seventeenth-century life, as when the Country Parson recognises that "the great and national sin of this land" is idleness. "Come, say they, we have nothing to do, let's go to the tavern, or to the stews, or what not?" The Parson must therefore see that his flock is well employed, co-operate with the excellent Justices of the Peace, and commend various useful careers to the younger sons of gentlemen; for example, "let them travel into Germany and France, and observing the artifices and manufactures there, transplant them hither, to our country's advantage." Further, in his personal life, the Parson is to be "exceeding exact"; careful about money, careful about dress. His home must be a model for the parish; "his wife is either religious, or night and day he is winning her to it." "His children he first makes Christians, and then commonwealth's men;" and he sends them to visit other sick children and tend their wounds. His food is little, but very good; and he is sensible about fasting, "eating little, and that unpleasant, although it be flesh."

All this, however, is but the necessary background of the Parson's more specifically spiritual activity. Sunday is his great day. As soon as he awakes, "he presently falls to work, and seems to himself so as a market man is, when the market day comes." In his Church all things are to be decent, preserving "the middle way between superstition and slovenliness"; and when they gather there, the people must be taught how to behave themselves; in particular, "their answers are to be done not in a huddling or slubbering fashion, gaping or scratching the head, or spitting even in the midst of their answer, but gently and pausably, thinking what they say." The Parson preaches often, for the pulpit is "his joy and his throne," but he is careful not to exceed an hour, "because all ages have thought that a competency." (Herbert himself, Walton says, never exceeded thirty minutes.) His sermons will be full of sayings and stories, issuing from a storehouse of useful knowledge about tillage and pasturage and such things, "because people by what they understand are best led to what they understand not." Then in the afternoon he will proceed to catechize his flock, using the ordinary Catechism for young and old, chiefly for the sake of uniformity, "since many remove from parish to parish, who, like Christian soldiers, are to give the word, and to satisfy the congregation by their Catholic answers." Finally the Parson celebrates the Sacrament, "if not duly once a month, yet at least five or six times in the year." This infrequency (as it seems to us) does not however betoken any lack of emphasis on the necessity of Sacraments. In "The Parson Comforting" we find him persuading the sick to "particular confession, and the participation of the Holy Sacrament"; and

the author has no doubt of the value of the early confirmation of the young. "Children and youths are usually deferred too long under pretence of devotion to the Sacrament, but it is for want of instruction; their understandings being ripe enough for ill things, and why not then for better?" —an argument that might be used with effect in many a country parish to-day.

Much more might be quoted from this excellent portrait of the ideal parish priest of the seventeenth century; his diligent visiting, his discreet exercise of charity, his spiritual fatherhood ("as fully as if he had begot his whole parish"); suffice it to say, with Walton, that Herbert's own life was "a practical comment" on the rules he laid down for others.

IV.

George Herbert was never strong, and his short ministry at Bemerton passed all too quickly to its close. But one life-long recreation he enjoyed to the end; his love of music. Twice a week he used to walk into Salisbury for evensong at the Cathedral and a subsequent private music meeting, where he sang and took his part with lute or viol among his friends. Chance opportunities of conversation provided by these walking excursions were never let slip, and on one occasion he even stopped to help a poor man load a cart that had come to grief, and came "soiled and discomposed" to his musical friends, who were somewhat scandalized. But he quietly replied "that the thought of what he had done would prove music to him at midnight . . . and I praise God for this occasion. And now let us tune our instruments."

It would be tempting indeed to quote from his hymns and poems; for though most churchgoers to-day must be acquainted with such hymns as "Let all the world in every corner sing" and "Teach me, my God and King," few know the delicate beauty and whimsical fancies of such poems as "Love," "Peace," and "Employment." "The Pilgrimage," too, is an interesting anticipation of Bunyan's thought; and there is a genuine tribute to the Anglican Church, as contrasted with Rome and Geneva, in such works as "The British Church" and "The Church Militant:"

"But, dearest mother, (what those miss),
The mean thy praise and glory is,
And long may be!
Blessed be God, whose love it was
To doublemoat thee with His grace,
And none but thee.

Strong in this English Catholicism, George Herbert passed to his rest in the year 1633. But a month before he died he received a visit from a Mr. Duncon of Gidding Hall, a special envoy from his old Cambridge friend and fellow-saint Nicholas Ferrar, with an assurance of the prayers of the Community at Little Gidding and anxious enquiries after his health. Herbert sent back to Ferrar the manuscript of the "Temple," the collection of all his poems, the musical outpourings of his great young soul. "And thus," as Walton fitly concludes his little biography, "he sang on earth such hymns and anthems as the angels and he and Mr. Ferrar now sing in heaven."

V. L. JOHNSTONE.

MODERN CHURCH ARRANGEMENT. V. THE FONT.

While it is evident that the movement for better appointed and more beautiful altars is gaining ground, there is less reason for satisfaction with regard to the treatment of the font. As the altar is the focus of interest at the east end of the church, so the font should be the chief feature of the west. We ought to devote to the design and arrangement of the font at least as much care and reverence as we give to the altar.

The most generally favoured position for the font in mediaeval days was the centre of the western bay of the nave, but a central position does not seem to have been considered essential, for in some cases the font was set under the west bay of the arcade, just west of the pillar, as at Lechlade or Beckley, or against the western pier of the arcade, on the nave side, as at Ewelme. But it is impossible to dogmatise on the subject, for fonts were often cast out of the church at the Commonwealth, and have been so often shifted to allow a few more pews to be crammed into the nave in more recent times. One can say with some confidence that when we find a church which has been fortunate in escaping alterations and has retained most of its old fittings, the font is generally centrally placed, and this is certainly the ideal position, provided there is plenty of space about it.

In the last century there was a theory that the font should be placed close to the doorway, Baptism being the sacrament by which the convert enters the Church. Undoubtedly the symbolism of placing the font near the entrance is sound, but this does not necessarily mean that one should find oneself on top of the font immediately on entering, as in so many restored churches. It is sufficient that it should be placed so as to meet the eye as soon as one enters. A position too near the doorway is also open to the practical disadvantages of draughts and disturbance.

There is a modern tendency to push the font into a little annexe, euphemistically termed a baptistery. This is not in accordance with the rubrics, which imply that the sacrament should be administered in sight of the congregation on a Sunday or Holy day, and therefore the font must be clearly visible from the body of the church.

There are still many churches where the font has been removed to some obscure corner of the church, often so close to the west wall that there is no room for the minister to stand facing east, as he should. It is essential that there should be plenty of room all round the font.

The space about a font should always be paved, and as the altar has its footpace, so the font should be mounted on one or more steps, yet many of our fonts stand on the pavement, with great loss to their dignity, often on a floor of deal boards or pitch pine blocks. While a single step is sufficient, two or even three add to the impressiveness of the rite. The font is not in such constant use as the altar so that the admitted inconvenience of mounting the steps carrying the babe is not a serious matter. In East Anglia many of the fonts are raised on beautiful steps carved with tracery on the risers, and no one who has seen these can be content to see the font standing on the floor.

The actual bowl of the font was usually a hemisphere, about 1ft. 10in. across and 11in. deep. It was often larger, and rarely smaller. It was large enough for dipping the child, "discreetly and warily," though hardly sufficiently deep for total immersion, which research seems to disprove. Though baptism by affusion is now the rule, this does not excuse the continued use of those horrid little model fonts of pottery, placed within the bowl, which, though they have been execrated and derided for ninety years, are still in use in some places. There is no excuse possible for the priest or sexton who is too lazy to fill the font with a good supply of water.

The font ought always to have a proper drain, discharging into a blind well under the pavement, and where there is none, one ought to be formed. It is absurd and irreverent to have to bale the font out after a baptism.

As to the height of a font, artistic and practical considerations are at variance. For convenience the font ought not to be more than 3ft. 3in. or 3ft. 6in. in height, but a font so low as this is lacking in dignity and clumsy in proportion. The finest ancient fonts are often four feet high or more, and demand the use of an additional step for the priest to stand upon.

Though some old fonts were of marble, lead, wood, or even brick, the great majority were of stone, lined with lead. Very often the stonework was decorated in gold and colour, a practice particularly common in East Anglia. In spite of the fact that a modern stone font passes through an awkward stage, when it has lost its first freshness, but has not yet acquired the patina of age, stone seems a more sympathetic material for a modern font than marble. The latter is very costly to buy and expensive to work, and the result is apt to be hard and mechanical. It is also a sound principle that the means available should be devoted to good craftsmanship, rather than expensive materials. Stone is especially to be preferred to marble in a small church.

In the middle ages the consecrated water was retained in the font for long periods, and a cover was essential. Nowadays the Prayer Book orders that fresh water should be consecrated on each occasion, but the necessity for a locked font cover remains, for experience shows that otherwise the font is apt to be used as a convenient receptacle for all sorts of rubbish.

The font cover may be a flat lid, but this is too likely to be used as a table for the churchwardens' hats or the almsbags, and it seems more fitting that the cover should be treated as a sort of spire or canopy. There are many old examples to inspire us with new ideas for the treatment of the fontcover, particularly in the eastern counties, including Yorkshire and Northumberland and Durham, where it was usual

to design the cover as a lofty spire of tabernacle work. Such covers are too heavy to be lifted off by hand and demand the use of some means of suspension with a counter weight. In some of the finest ancient font covers this was done on the telescopic principle, the upper half remaining suspended while the lower part was hung from the upper, so that it could be raised. In the South of England some covers were constructed on the triptych principle, with doors to open.

Font covers were by no means superseded at the Reformation, indeed, some of the finest in existence are of the seventeenth and eighteenth centuries. It was not until the days immediately preceding the Oxford Movement that the font fell into neglect.

There is no necessity for covering the steps of a font with woolwork mats, or indeed with mats of any material. The steps are not intended for the godparents to kneel upon. These silly, ugly little mats only help to clutter up the church and harbour dust. Nor need the ewer be kept permanently near the font. Incidentally, brass is not specially ordained as the only material for the font ewer. Stone steps may be washed with clean water, but on no account should hearthstone or whitening be used.

In conclusion, a protest is necessary against the methods employed even to-day in the decoration of the font for festivals. Surely the laudable desire for beauty should be satisfied by placing vases or bowls of flowers about the font, to draw attention to its beauty, rather than to conceal it by mass of foliage. One still finds nails driven into the solid stone, or untidy wires permanently twisted round the bowl for attaching decorations, or a mass of greenery in the bowl itself, leading inevitably to the blocking of the drain. F. E. HOWARD.

WINWICK CHURCH, LANCS. THE CHANCEL.

The fourteenth century chancel was in bad repair and much altered and spoilt when it was rebuilt on even finer lines by A. W. Pugin. It is difficult to realise that this long and stately chancel with its screen and returned stalls actually dates from 1847. Pugin's designs were derived from English sources, and he was the pioneer of liturgical propriety in planning. It would have been better for English church art if his successors had followed his clear and decided lead.

THE READING OF THE COLLECTS.

When English churchmen criticise the Prayer Book formularies as meagre and threadbare may it be they hardly realise how much our Prayer Book assumes as understood by her ministers? It is not very widely known that the collects are intended to close with their proper doxologies, of which our Prayer Book provides no less than fifteen examples—surely no meagre heritage. Let not our priests then aid those critics by taking no pains to use this store of praise.

We are accustomed to hearing the collects close with their beautiful doxologies on the great festivals, Christmas, Easter, Ascension, Whitsun, where they are printed full. But is it a matter for those days only? Two saint's days must be reckoned with also, S. Thomas and S. Matthew. And besides these Advent 1, 3 and 4, Epiphany 6, Lent 1 and Good Friday i. and iii. It appears an incoherent list, but examined carefully it will be discovered these collects all have unique endings and therefore require their doxologies printed full. Thus all the saint's day collects end *through Jesus Christ our Lord*, except the two above mentioned. (The unwieldly collect for S. Stephen's day is another exception, but the system is derived from the Prayer Book of 1549 in which see earlier collect)[1]. The obvious deduction is the priest is expected to know the doxologies for the regular collects and where they are irregular they are provided for him. Again, Advent 1, 3 and 4 do not close upon our Lord's name and so have their doxologies supplied, whereas Advent 2 does and the priest is left to add the rest. Epiphany 6 is an exceptionally fine example of a unique ending having its proper doxology. Further examples are Lent 1 and Good Friday i. and iii., while Trinity Sunday obviously calls for special treatment which it receives. There seems no reason however why the Septuagesima collect should be printed full; it could hardly be supposed the substitution of *our Saviour* for the usual *our Lord* would cause any difficulty, but this is the only regular collect with a doxology attached.

The priest then is expected to know the rules for supplying doxologies. The Mediaeval rules were straightforward and are noted in *Procter and Frere*[2], p. 524. But with the examples already printed in the Prayer Book we have a richer and more varied collection. They fall into five classes:

1. Collects addressed to the Father:

. . . , through Jesus Christ our Lord, who livest and reignest with thee and the Holy Ghost, one God, world without end. (Septuagesima.)

. . . , through Jesus Christ our Lord, to whom with thee and the Holy Ghost be honour and glory world without end. (Advent 4.)

2. Collects addressed to the Father with mention of the Son:

. . . , through the same (thy Son) Jesus Christ who liveth and reigneth with thee and the Holy Ghost world without end. (S. Matthew) now and ever (Advent 1).

. . . , through the same Jesus Christ our Lord to whom with thee and the Holy Ghost be all honour and glory, now and for evermore. (S. Thomas.)

3. Collects addressed to the Father with mention of the Holy Spirit:

. . . , through Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Spirit, one God, world without end. (Whitsun.)

4. Collects addressed to the Father with mention of the Son and the Holy Ghost:

. . . , through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. (Christmas.)

5. Collects addressed to the Son:

. . . , who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. (Advent 3.)

From this it will be seen the general plan is clear, while liberty is given to interchange such phrases as *world without end* and *now and ever*, and a complete alternative is provided for the commonest cases. It seems best the noble doxology to the *prayer of oblation* should not be used except where

1. It is however worth noticing that the old system was clearly understood at the 1661 Revision. Of the four new collects added then two (*Advent* 3 and *Epiphany* 6) have exceptional endings and therefore their doxologies are given in full; whereas one (*Easter Eve*) has the regular ending and so the doxology is omitted. The collect for St. Stephen's Day is of unusual composition and one to which the normal doxology could not satisfactorily be added.

2. A New History of the Book of Common Prayer, 1925 edit.

it is found, as it will generally be heard once at each Eucharist. There is nothing complicated about the rule ; the priest must know to whom the prayer is addressed and what person or persons of the Holy Trinity he mentions in the course of the collect.

When more than one collect is read the ancient rule was to attach the doxology to the final collect, which is what one would reasonably do.

With regard to the number of collects the recital of an uneven number was the rule in the Middle Ages and one can only say it was a thoroughly odd custom. Dr. Fortesque is at a loss to defend the practice and can only quote Virgil *numero deus impare gaudet.* He tells us plainly one collect only was ever used in Rome as late as the IXth century. (The Mass, p. 248). Our Prayer-Book occasionally directs us to use two or more collects, as in Advent, Lent and on Good Friday. Should a saint's day fall on a Sunday the Sunday collect is read second, but the Sunday collect is omitted if the saint's day falls in the week, unless it be in the octave of a festival (*cf.* rubric after S. Stephen day's collect).[3]

L. B. TOWNER.

3. *The English Churchman's Kalendar* (Mowbray) gives clear notes for the order of the collects throughout the year.

THE OLD CATHOLIC CONGRESS.

The General Congress of the Old Catholics, recently held in Vienna, has been an event of really first-rate importance to the Christian Church. It has marked another stage in growth towards reunion of the (non-Roman) Catholic Church. Representatives of the Eastern Orthodox and of the Anglican Communions were present, and on successive days the Old Catholic Liturgy (broadly speaking the Latin rite translated into German), the Orthodox Liturgy and the Anglican Liturgy were celebrated in the Garnisonskirche. Nothing could have better emphasized the friendly relationship existing between these three Churches than this. It is particularly fortunate that the English rite was celebrated according to the "English Use," and the 1928 order was adopted in preference to the 1662 as being more representative of the many Anglican Liturgies now in use. As reported in "The Times," the Old Catholics afterwards expressed great appreciation of the Prayer-book service.

The most important part of the Congress for us, however, was that the Old Catholic bishops gave their consent to the conditions of reunion which were drawn up at Bonn last July, between the Old Catholic and the Anglican communions in the following terms :—

(1) The Old Catholic Bishops of the Union of Utrecht at a Conference held in Vienna on September 7, 1931, recognizing the validity of Anglican Orders, came to a decision in favour of intercommunion between the Old Catholic Church and the Anglican Communion.

(2) Intercommunion consists in the mutual agreement of both Communions to the admission of each other's members to participation in the Sacrament.

(3) Intercommunion does not require from either Communion the acceptance of all doctrinal opinion, sacramental devotion or liturgical practice characteristic of the other, but implies that each believes the other to hold all the essentials of the Christian faith.

The resolutions still need the assent of the various branches of the Anglican Communion but it is probable, as the "Church Times" says, *that before the next International Old Catholic Congress meets re-union between the two bodies will be an accomplished fact.*

It is hard to exaggerate the tremendous importance of this both for us ourselves and also for Christendom at large. It is true that the Old Catholics are only a small body numerically ; but they are the only body in Holland, Austria, Germany and other parts of the continent, that stands for non-papal Catholicism.

We Anglicans believe that the future of Christianity depends on this Catholicism. The Old Catholics stand in their countries for what we stand for in ours. The prestige and spiritual help that we can give them by re-union is just what they need to unite and inspire them to missionary zeal. Anglicanism as such is too national to make much appeal on the continent ; but the Old Catholics can bring before these peoples its very principles as part of their own Catholic heritage. The Anglican ideal is but the Catholic ideal in its English dress ; and this Catholic ideal must be

presented in European countries as something neither Papal nor Protestant. This the Old Catholics can do.

On the other hand, what a great importance it will be for us to be in full communion with a continental Church. Mere nationalism has often been our weakness, but once we are united with the Old Catholics we shall gain a real sense of Catholicism as something transcending nationality. We shall understand more clearly that Catholicism is catholic. It is true there are already millions in our communion who are not English but we associate them with missions. The Old Catholic body is an existing Catholic Church at our door.

But more than this, we shall now be able to present to the English non-conformists our ideal of the Church not as something merely Anglican but as something with the force and tradition of the great Church behind it. We shall not be asking them to accept our peculiar version of Christianity—for it is not just ours, it belongs to Christendom itself. It is non-conformity that is temporary, and local and peculiar.

And, again, the stranglehold of the " Establishment " will be further weakened. Our relationship to the State will be seen more in its proper light, the more we become a truly international Church.

And, lastly, one great difficulty in connection with Rome will solve itself. Though we have no doubt ourselves about the validity of our Orders, the doubts of Roman theologians can soon be put at rest by our taking care that an Old Catholic Bishop assists at every consecration of an Anglican Bishop for some years to come.

Re-union with the Old Catholics will be a very large step towards re-union with the Eastern Orthodox Churches and so we can look forward to the future with real hope and faith. For when the Anglican, the Old Catholic and the Orthodox Churches are in full communion with one another, then indeed can we discern the possibility of a united Christendom looming up before us.

We do indeed rejoice that the movement for re-union has progressed so steadily *in this direction*. We cannot close without reference to the Society of St. Willibrord which has long fostered friendship between the Old Catholics and ourselves. This society and its indefatigable Secretary, the Rev. C. B. Moss (who is well-known amongst us) have done much to bring about the present position.

A great step has been taken by the Old Catholics and we pray God that great things may come of it. May He guide us to a worthy response.

E.G.B.

REVIEW.

" A Directory of Ceremonial (Alcuin Club, XIII), (3rd Edition), Pt. 1. [O.U.P., 3/-.]

In a letter to us recently the author of a ceremonial directory entitled *An Anglican Use* asserted that " it is useless at present to draw up any scheme of ceremonial for clergy in England unless one begins by entirely ignoring all liturgical and historical considerations." We leave it to our readers to decide whether such an attitude to this (as to any other) subject is likely to produce satisfactory results ; but the appearance of a revised edition of the Alcuin Club's Directory of Ceremonial certainly proves that it is not useless. It is true that in this book authorities are not often quoted (since it is simply a practical guide) but care has been taken that what is suggested should follow sound principles as well as conform to common sense. Appeal is made first to the requirements of the Prayer book and its rubrics but as the Prayer book is not a complete guide it has to be supplemented by traditional customs that have accompanied its use since its compilation and also practices of an older date which were familiar to the compilers.

The result is a most extremely useful and practical guide-book, which we most warmly recommend to all who have charge of the ordering of the Church's worship. We would urge all clergy who are in sympathy with the Anglican Society's aims to possess this book and keep it handy for constant reference. Ceremonial directories are not easy to compile ; they either seem too full or else too concise. This might be found by some to be too concise, but it contains all that is necessary for ordering the various services on true Prayer-book lines, recommending nothing that is merely fanciful or merely antiquarian.

The principal change that has been made

in this edition is that full directions are given for a celebration of the 1928 Holy Communion Order. This somewhat bold venture will increase the value of this edition of the Directory as that order gains in popularity ; but sufficient details remain for those who still use the 1662 book.

Some minor changes, such as that the deacon should say the Invitation " Ye that do truly and earnestly repent," might well be adopted in any case. It is true that the 1662 rubric orders the priest to say it but so does the rubric order the priest to read the Gospel. These rubrics cannot be held to forbid the deacon taking his part (they never have been taken to do so, *e.g.* at the Ordination service) and the Invitation is most suitable for the deacon who will lead the people in their confession. In other cases we cannot but regret that the 1928 book has been accepted. For no reference now appears to Reservation in the hanging pyx. This was the normal pre-reformation mode of reserving the Sacrament in England and personally we consider it most suitable and appropriate. However, the compilers of the guide have carefully avoided giving anything that is merely antiquarian and this might now be considered such.

There are other customs, too, which find no place in this Directory but which some would like to see adopted. We have before us a letter from one of our readers who expresses his disappointment that no mention is made of the ancient customs of the Fraction and the Commixture. We agree with him about the Fraction ; but by retaining the 1662 manual acts with a fraction at " He brake it " the revisers do not seem to allow for the Ancient Fraction at the end of the Consecration Prayer. To have two fractions is awkward, though this is probably the practice of a number of Anglican priests. It might be argued against these customs that there is no rubric or Anglican traditions for these usages, nor is there anything in the rite itself to suggest them. This, however, could also be said about the ceremonial use of incense as given in this Alcuin Club Directory, for in it the priest is directed to bless the incense, though no prayer or rubric is given in the Prayer-book for this blessing. We suppose the compilers of the Directory have argued that this use of incense was one of those traditional customs known to and accepted by the original compilers of the Prayer book that is covered by the Ornaments Rubric. All the old ceremonies of the Consecration, however, are on a different footing, for the whole of the Consecration received drastic revision and certain things were expressly forbidden. The compilers accepted the one, they deliberately changed the other. The disuse of incense was due to slackness and ignorance ; the disuse of the Elevation, Fraction, Commixture, genuflections, etc., was intentional. Our correspondent, however, argues that the restoration of the Pax is a ritual justification for the commixture.

These questions all emphasize the difficulty that any one has to face who attempts to restore the full ancient glories of the Holy Communion while keeping within the true spirit of the Book of Common Prayer. Some openly affirm that it is impossible to do it and they ignore the Prayer book and its requirements ; most of us are quite inconsistent, following the Prayer book or other authorities and examples without any qualms of conscience. It is the conviction of the members of the Alcuin Club that full ceremonial developments can be honestly and legitimately made without resorting to either of these expedients. The results of much careful study and research have gone to strengthen their position ; and this little " Directory of Ceremonial " is real proof of the reasonableness and soundness of it. It is eminently practicable, being never too rigid and yet building up a *corpus* of usage which is both liturgical and reasonable. Although the appeal of its compilers is to authority, there are inevitably certain points on which they are forced to use their own judgement. No ceremonial directory for use in the Church of England could at the present time be otherwise. This guide shows how sound and balanced that judgement is, when it has to be exerted. The two Ceremonial Directories of the Alcuin Club (part I for the normal services, part 2 for additional services) together with the set of photographs (Tract XIV) form a most valuable addition to practical liturgical literature and should go a long way towards popularising the " English Use " in the Church of England. E.G.B.

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